

Amey D. Deering's Copy

A

WINTER PIECE:

BEING A

SERIOUS EXHORTATION,

WITH A CALL TO THE

UNCONVERTED:

AND A SHORT

CONTEMPLATION

ON THE

DEATH OF JESUS CHRIST.

WRITTEN BY

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A SERIOUS EXHORTATION, &c.

AS I have been desired to write something more than Poetry, I shall endeavour to write from these words, Matthew xi, 28. *Come unto me all ye that labour and are heavy laden.*

My Brethren, I shall endeavour by divine assistance, to shew what is meant by coming to the Lord Jesus Christ labouring and heavy laden, and to conclude, I shall contemplate on the death of Jesus Christ.

My Brethren, in the first place, I am to shew what is meant by coming to Christ labouring and heavy laden. We are to come with a sense of our own unworthiness, and to confess our sins before the most high God, and to come by prayer and meditation, and we are to confess Christ to be our Saviour and mighty Redeemer. Matthew x, 33. *Whosoever shall confess me before men, him will I confess before my heavenly father.* Here, my brethren, we have great encouragement to come to the Lord, and ask for the influence of his holy spirit, and that he would give us the water of eternal life, John iv, 14. *Whosoever shall drink of this water as the woman of Samaria did, shall never thirst; but it shall be in them a well of water springing up to eternal life,* then we shall believe in the merits of Christ, for our eternal salvation, and come labouring and heavy laden with a sense of our lost and undone state without an interest in the merits of Christ. It should be our greatest care to trust in the Lord, as David did, Psalm xxxi, 1. *In that O Lord put I my trust.*

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My Brethren, we must come to the divine fountain to turn us from sin to holiness, and to give us grace to repent of all our sins; this none can do but God. We must come labouring and heavy laden not trusting to our own righteousness, but we are to be clothed with the righteousness of Christ. Then may we apply this text, Psalm xxxiii, 7. *Blessed is he whose transgressions is forgiven, whose sins is covered.* This we must seek for by prayer and meditation, and we are to pray without ceasing, and the word is set forth by David in Psalm lxi, 1. *Have mercy on me O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions.* My Brethren we are to come poor in spirit.

In the second place in order to come to the divine fountain labouring and heavy laden, we are to avoid all bad company, to keep ourselves pure in heart.

Matthew v. 8. *Blessed are the pure in heart for they shall see God.* Now, in order to see God we must have a saving change wrought in our hearts, which is the work of God's holy spirit which we are to ask for, Matthew vii, 7. *Ask and it shall be given you, seek and ye shall find.* It may be asked what shall we find? Ye will find the mercies of God to allure you, the influence of his holy spirit to guide you in the right way to eternal life, Matt. vii, 8. *For every one that asketh receiveth,* but then my brethren we are to ask in a right manner, with faith and repentance, for except we repent we shall surely die, that is, we must suffer the wrath of the most high God, who will turn you away with this pronouncement *depart from me ye workers of iniquity,* Matt. vii, 23. Therefore you see how dangerous a thing it is to live in any known sin, either of commission or omission, for if we commit any wilful sin, we become the servants of sin

John viii, 34. *Whoever committeth sin is the servant of sin.* My dear brethren, have we not rendered ourselves too much the servants of sin, by a breach of God's holy commandments, by breaking his holy Sabbath, when we should have been sitting for our great and last change? Have we not been amusing ourselves with the pleasures of this life, or, if we have attended divine service, have we been sincere? For God will not be mocked, for he knows our thoughts. John iv, 24, *God is a spirit, and they that worship him must worship him in spirit and in truth.* Therefore my Brethren, we see how necessary it is that we should be sincere when we attempt to come to the Lord whether in public service or private devotion, for it is not the outward appearance but sincerity of the heart. This we must manifest by a holy life; for it is not every one that says Lord, Lord, shall enter into the kingdom of Heaven; but he that doth the will of my heavenly Father, Matt. vii, 21.

Therefore, we ought to come labouring and heavy laden to the throne of grace, and pray that God may be pleased to transform us anew in Christ Jesus. But it may be objected by those who have had the advantage of studying, every one is not calculated for teaching of others. To those I answer, Sirs, I do not attempt to teach those who I know are able to teach me, but I shall endeavour by divine assistance to enlighten the minds of my brethren; for we are a poor despised nation, whom God in his wise providence has permitted to be brought from their native place to a christian land, and many thousands born in what are called christian families, and brought up to years of understanding. In answer to the objectors, Sirs, pray give me leave to enquire into the state of those children that
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are born in those christian families, have they been baptised, taught to read, and learnt their catechism? Surely this is a duty incumbent on masters or heads of families. Sirs, if you had a sick child, would you not send for a doctor? If your house was on fire would you not strive to put it out to save your interest? Surely then you ought to use the means appointed to save the souls which God has committed to your charge, and not forget the words of Joshua, as for me and my house we will serve the Lord. Children should be taught the fear of God: See what Solomon says, Prov. viii, 18. *The fear of the Lord is to hate evil*; chapter ix, 10. *The fear of the Lord is the beginning of wisdom*; chapter xiv, 17. *The fear of the Lord is a fountain of life*. Here we see that children should fear the Lord.

But I turn to my Brethren for whom this discourse is designed. My Brethren, if ye are desirous to be saved by the merits of Jesus Christ, ye must forsake all your sins, and come to the Lord by prayer and repentance of all your former sins, come labouring and heavy laden; for we are invited to come and rely on the blessed Jesus for eternal salvation. Matthew x, 32. *Whoever shall confess me before men, him will I confess before my heavenly father*. Here we have our Saviour's words for our encouragement. See to it my brethren, that ye live a holy life, and that ye walk more circumspect or holy than ye have done heretofore. I now assure you that God is a spirit, and they that worship him must worship him in spirit and in truth; therefore if ye would come unto him, come as the poor publican did, and say God be merciful to me a sinner, Luke xv, 11. *And the publican standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast saying*

saying, God be merciful to me a sinner. For if we hope to be saved by the merits of Jesus Christ, we cast off all self-dependence, as to our own righteousness; for by grace ye are saved through faith, and that not of yourselves, it is the gift of God.

Here we see that the imperfections of human nature is such, that we cannot be saved by any other way but the name of Jesus Christ, and that there must be a principle of love and fear of God implanted in our hearts, if we desire to come to the divine fountain labouring and heavy laden with our sins. But the enquirer may enquire how do you prove this doctrine, are you not imposing on your brethren, as you know many of them cannot read. To this I answer, Sir, I do not mean to impose on my brethren, but to shew them there must be a principle of fear and love to God, and now I am to prove this doctrine that we ought to fear God, Psalm ciii, 11. *For as the heavens is high above the earth, so great is his mercy towards them that fear him.* Verse 13. *Like as a father pitieth his children, so the Lord pitieth them that fear him.* Psalm xxxiv, 9 *O fear the Lord ye his saints, for there is no want to them that fear him.* Verse 11. *Come ye children hearken unto me, I will teach you the fear of the Lord.* This may suffice to prove the doctrine that we ought to fear the Lord, here my brethren we see how much our salvation depends on our being transformed anew in Christ Jesus, for we are sinners by nature and are adding thereunto every day of our life, for man is prone to evil as the sparks to fly upward, this thought should put us on our guard against all manner of evil, especially of bad company. This leads me to say, we should endeavour to glorify God in all our actions whether spiritual or temporal, for the
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apostle hath told us whatever we do, do all to the glory of God. 1 Cor. x. 30.

Let us now labour for that food which tendeth unto eternal life, this none can give but God only : My Brethren, it is your duty to strive to make your calling and election sure by a holy life, working out your salvation with fear and trembling, for we are invited to come without money and without price.

Isaiah lv 1. *Ho every one that thirsteth come ye to the waters ; and he that hath no money, come ye buy and eat ; yea come and buy wine and milk without money and without price.* This leads me to say if we suffer as sinners, under the light of the gospel as sinners, the fault is in us, for our Saviour hath told us if he had not come we should not had sin, but now they have no cloak for their sins. Let us now improve our talents by coming labouring and burthened with a sense of our sins. This certainly is a necessary duty of all mankind, to come to the divine fountain for mercy and for the influence of God's holy spirit to guide us through this wilderness to the mansions of eternal glory.

My Brethren, have we not great encouragement to come unto the Lord Jesus Christ, Matthew vii. 7. *Ask and it shall be given you, knock and it shall be opened unto you.* Therefore if ye desire to be saved by the merits of Christ, ye must come as the prodigal son did, Luke xv. 21. *And the son said unto him father I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son.* This is the language of the true penitent, for he is made sensible that there is no other name given by which he can be saved, but by the name of Jesus. Therefore we should put our trust in him and strive to make our calling and election sure, by prayer and meditation.

tation. Psalm lv, 1. *Give ear to my prayer O God, and bide not thyself from my supplication.*

But, my Brethren, are we not too apt to put off the thoughts of death till we are sick, or some misfortune happens to us, forgetting that bountiful hand who gives us every good gift : Doth not the tokens of mortality call aloud to us all to prepare for death our great and last change, not flattering ourselves with the hopes of a long life, for we know not what a day may bring forth, therefore my Brethren let it be your greatest care to prepare for death, that great and irresistible king of terrors. Are we many of us advanced in years and we know not how soon God may be pleased to call us out of this life to an endless eternity, for this is the lot of all men, once to die, and after that the judgment. Let us now come to the Lord Jesus Christ, with a sense of our own impotency to do any good thing of ourselves, and with a thankful remembrance of the death of Christ who died to save lost man, and hath invited us to come to him labouring and heavy laden. My ancient Brethren, let us examine ourselves now whether we have had a saving change wrought in our hearts, and have repented of our sins, have we made it our greatest care to honor God's holy word and to keep his holy Sabbath's, and to obey his commandments.

Exodus xx. 6. *And shewing mercy to thousands of them that love me and keep my commandments,* have we been brought to bow to the divine sovereignty of the Most High God and to fly to the arms of the crucified Jesus, at whose crucifixion the mountains trembled, and the rocks rent, and the graves were opened and many bodies of saints that slept arose. Come my dear fellow servants and brothers, Africans by nation, we are all invited

invited to come, Acts x. 34. *Then Peter opened his mouth and said, if a truth I perceive that God is no respecter of persons, verse 35, But in every nation he that feareth him is accepted of him.* My Brethren, many of us are seeking a temporal freedom, and I wish you may obtain it; remember that all power in heaven and on earth belongs to God; if we are slaves it is by the permission of God, if we are free it must be by the power of the most high God. Stand still and see the salvation of God, cannot that same power that divided the waters from the waters for the children of Israel to pass through, make way for your freedom, and I pray that God would grant your desire, and that he may give you grace to seek that freedom which tendeth to eternal life, John viii. 32, *And ye shall know the truth and the truth shall make you free.* Verse 36, *If the Son shall make you free you shall be free indeed.*

This we know my brethren, that all things work together for good to them that love God. Let us manifest this love to God by a holy life.

My dear Brethren, as it hath been reported that I had petitioned to the court of Hartford against freedom, I now solemnly declare that I never have said, nor done any thing, neither directly nor indirectly, to promote or to prevent freedom; but my answer hath always been I am a stranger here and I do not care to be concerned or to meddle with public affairs, and by this declaration I hope my friends will be satisfied, and all prejudice removed. Let us all strive to be united together in love, and to become new creatures, for if any man be in Christ Jesus he is a new creature, 2 Cor. v. 17. *Therefore if any man be in Christ he is a new creature* Old things are passed away behold all things are become

new, now to be a new creature is to have our minds turned from darkness to light, from sin to holiness and to have a desire to serve God with our whole hearts, and to follow his precepts. Psalm xix, 10. *More to be desired than gold, yea than much fine gold, sweeter than honey and the honey comb.* Verse 11. *Moreover by them is thy servant warned, and by keeping them there is great reward.*

Let me now, my brethren, persuade you to prepare for death by prayer and meditation, that is the way Matt. vi. *But when thou prayest enter into thy closet, and, when thou hast shut the door, pray to thy father in secret, and thy father which seeth in secret shall reward thee openly.*

My Brethren, while we continue in sin we are enemies to Christ, ruining ourselves, and a hurt to the commonwealth.

Let us now, my brethren, come labouring and heavy laden with a sense of our sins, and let us pray that God may in his mercy be pleased to lift up the gates of our hearts, and open the doors of our souls, that the King of Glory may come in, and set these things home on our hearts. Psalm xxiv. 7. *Lift up your heads O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in ;* then may we rely on the merits of Christ, and say, as David did, *In the Lord put I my trust,* Psalm xi. 4. And again, *whom have I in heaven but thee, and there is none on earth I desire besides thee.*

And now, my brethren, I shall endeavour to prove that we are not only ruining ourselves by sin, but many others. If the generality of men were more humble and more holy, we should not hear the little children in the street taking God's holy name in vain. Surely our conversation should be yea, yea, and nay, nay, or to that purpose. Matt. v. 7. *But let your communication*

munication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil. Therefore my Brethren, we should endeavour to walk humble and holy, to avoid the appearance of evil ; to live a life void of offence towards God and towards man. Hear what David saith, Psalm i, 1. *Bless'd is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners.* Here we see how much it becomes us to live as christians, not in rioting and drunkenness, uncleanness, Sabbath breaking, swearing, taking God's holy name in vain ; but our delight should be in the law of the Lord.

The righteous man is compared to a tree that bringeth forth fruit in season. Psalm i, 3. *And he shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season : His leaf also shall not wither, and whatsoever he doeth shall prosper.* Let us not forget the words of holy David, *man is but dust like the flower of the field.* Psalm ciii, 15.

Let us remember the uncertainty of human life, and that we are many of us within a step of the grave, hanging only by the single thread of life, and we know not how soon God may send the cold hand of death and cut the thread of life : Then will our souls either ascend up to the eternal mansions of glory or descend down to eternal misery, our bodies lodged in the cold and silent grave, numbered with the dead, then shall the scripture be fulfilled, Gen. iii, 19. *In the sweat of thy face shalt thou eat bread, till thou return to the ground, for out of it wast thou taken, for dust thou art and unto dust thou shalt return.*

Now I am to call to the unconverted, my brethren, if we desire to become true converts we must be born again, we must have a spiritual regeneration. John iii,

3. *Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God.*

My brethren, are we not, many of us, ignorant of this spiritual regeneration? Have we seen our lost and undone condition without an interest in the merits of Jesus Christ; have we come weary and heavy laden with our sins, and to say with holy David, Psalm vi. 10. *Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure.* Hath it been our great care to prepare for death our great and last change, by prayer and meditation.

My dear brethren, though we are servants and have not so much time as we could wish for, yet we must improve the little time we have.

Mr. Burket, a great divine of our church, says, a man's hand may be on his plow and his heart in heaven, by putting up such prayers and ejaculations as these, Psalm lxi. 1. *Hear my cry O God, attend to my prayer,* and again, *Whom have I in heaven but thee, and there is none on earth I desire besides thee.*

We should pray that God would give us his holy spirit, that we may not be lead into temptation, and that we may be delivered from evil, especially the evil of sin. Rom. vi. 22, 23. *But now, being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.*

My brethren, seeing I am desired by my friends to write something more than poetry, give me leave to speak plainly to you. Except you repent and forsake your sins ye must surely die. Now we see how much it becomes us to break our alliance with sin and Satan, and to fly to a crucified Saviour, and to enlist under

Christ's banner, and that he may give us grace to become his faithful subjects, should be our constant prayers. We should guard against every sin, especially against bad language.

Therefore, my Brethren, we should always be guarding against every evil word, for we are told that the tongue is an evil member, for with the tongue we bless God, and with the tongue we curse men. 1 Peter iii. 10. For he that loves life, and would see good days, let him refrain his tongue from evil and his lips from speaking guile. But the thoughtless and unconverted sinner is going on in open rebellion, against that divine power which can in one minute cut the thread of life, and cast them away with this pronounciation, Depart from me ye workers of iniquity. Matt. xxv. 41. *Then shall he say also unto them on the left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels.*

And now, my brethren, shall we abuse the divine sovereignty of a holy God, who hath created us rational creatures, capable of serving him under the light of the Gospel, for he hath told us if he had not come unto us we had not had sin, but now we have no cloak for our sin.

Come now my dear brethren, accept of Jesus Christ on the terms of the gospel, which is by faith and repentance. Come labouring and heavy laden with your sins, and a sense of your unworthiness.

My Brethren, it is not we servants only that are unworthy, but all mankind by the fall of Adam, became guilty in the sight of God. Gen. ii. 17. Surely then we are sinners by nature, and are daily adding thereto
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by evil practices, and it is only by the merits of Jesus Christ we can be saved, we are told that he is a Jew that is a Jew in his heart, so he is a Christian that is a Christian in his heart, and it is not every one that says Lord, Lord, shall enter into the kingdom of God, but he that doth the will of God. Let our superiors act as they shall think it best, we must resolve to walk in the steps our Saviour hath set before us, which was a holy life, a humble submission to the will of God, Luke xxii. 41, 42. *And he was withdrawn from them about a stone's cast, and he kneeled down and prayed saying, father if thou be willing remove this cup from me, nevertheless not my will but thine be done.*

Here we have the example of our Saviour who came down from heaven to save mankind, lost and undone without an interest in the merits of Jesus Christ, the blessed Jesus then gave his life a ransom for all that come unto him by faith and repentance; and shall not he that spared not his own son, but delivered him up for us all, with him freely give all things.

Come let us seek first, Christ, the kingdom of God; and his righteousness, all other things shall be added unto you. Matt. vi. 33. Here we have great encouragement to come to the divine fountain.

Bishop Beveridge says, in his third resolution, the eyes of the Lord is intent upon us, he seeth our actions; if our sins are not washed out with our tears, and cross with the blood of Christ, we cannot be saved. Come my brethren, O taste and see that the Lord is good, and blessed is the man that trusteth in him, Psalm xxxiv. 8. Let us not stand as Felix did, and say, almost thou persuadest me to be a christian,
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but, let us strive to be altogether so. If ye desire to become converts you must have a saving change wrought in your hearts that shall bring forth good works meet for repentance : Acts iii. 19. Repent ye therefore, be converted : We are not to trust in our own strength but to trust in the Lord ; Proverbs iii, 4. " Trust in the Lord with all thine heart, and lean not upon thine own understanding."

My brethren, are we not incircled with many temptations, the flesh, the world and the devil ; these must be resisted at all times. We must see to it that we do not grieve the holy spirit of God. Come let us my dear brethren, draw near to the Lord by faith and repentance, for faith without works is dead. James ii. 20 and Rom. x, 10. For with the heart man believeth, and with the mouth confession is made unto salvation. Here we see there is something to be done by us as Christians ; therefore we should walk worthy of our profession, not forgetting that there is a divine power which takes a just survey of all our actions, and will reward every one according to their works. Psalm lxvi, 2. " Also unto the Lord belongeth mercy, for thou rememberest every man according to his works." Therefore, it is our indispensable duty to improve all opportunities to serve God, who gave us his only son to save all that come unto him by faith and repentance.

Let me, my brethren, persuade you to a serious consideration of your danger while you continue in an unconverted state. Did you feel the operations of God's holy spirit, you then would leave all for an interest in the merits of Christ ; " For the kingdom of heaven is like

like a treasure hid in a field; for which a man will sell all that he hath to purchase, Matt. x. 44. So will every true penitent part with all for the sake of Christ. I shall not attempt to drive you to Christ by the terrors of the law, but I shall endeavour to allure you by the invitation of the gospel, to come labouring and heavy laden.

Matt. xi. 27. Man at his best estate is like a shadow of the field. We should always be preparing for death, not having our hearts set on the things of this life: For what profit will it be to us, to gain the whole world and loose his own soul, Matt. xvi. 26. We should be always preparing for the will of God, working out our salvation with fear and trembling. O may we abound in the works of the Lord. Let us not stand as fruitless trees or cumberers of the ground, for by your works you shall be justified, and by your works you shall be condemned; for every man shall be rewarded according to his works, Matt. xvi. 27. Let us then be pressing forward to the mark, for the prize of the high calling of God in Christ Jesus. Let our hearts be fixed where true joys are to be found. Let us lay up treasures in Heaven, where neither moth nor rust doth corrupt, nor thieves break through nor steal, Matt. vi. 20.

Now I am come to contemplate the death of Christ, it remains I make a short contemplation. The death of Christ who died! Died to save lost man, 1 Cor. xv. 21. "For since by man came death, by man came also the resurrection from the dead: For as in Adam all died even so in Christ, shall all be made alive. Let us turn to the scriptures, and there we shall see how our

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Saviour was denied by one and betrayed by another: Matt. xxvi, 14. Judas went unto the Chief Priest, and said, what will you give me; and they agreed for thirty pieces of silver, then they sought opportunity to betray him. Verse 28. For this is my blood of the New-Testament, which is shed for many for the remission of sins. Ver. 33. Peter answered and said unto him, though all men should be offended because of thee, yet will I never be offended. Ver. 34. Jesus said unto him, verily I say unto thee, this night before the cock crow, thou shalt deny me thrice. Ver. 38. Then saith he unto them, my soul is exceeding sorrowful, even unto death : tarry ye here and watch with me. Ver. 39. And he went a little further and fell on his face and prayed, saying, O Father, if it be possible, let this cup pass from me : Nevertheless not as I will, but as thou wilt.

My Brethren, here we see the love of God plainly set before us; that while we were yet sinners, he sent his son to die for all those that come unto him, labouring and heavy laden with a sense of their sins; let us come with a thankful remembrance of his death, whose blood was shed for us guilty worms of the dust. Mar. xvi. 73. But Jesus held his peace, and the High Priest answered and said unto him, I adjure thee by the Living God, that thou tell us, whether thou be the Christ the son of God. And ver. 64. Jesus saith unto him, thou hast said : nevertheless I say unto you, hereafter shalt ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Ver. 64. Then the High Priest rent his clothes, saying, he hath spoken blasphemy; what further need have we of witness? Behold, now ye have heard his

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blasphemy.

blasphemy. Here the High Priest charged the blessed Jesus with blasphemy : But we must believe that he is able to save all that come unto him, by faith and repentance. Matt. xxviii. 18. And Jesus came and spoke unto them, saying, all power is given unto me in heaven and on earth. As this should excite us to love and fear God, and to strive to keep his holy commandments, which is the only rule of life : But how apt are we to forget that God spoke these words, saying, I am the Lord thy God, which brought thee out of the land of Egypt and out of the house of bondage, Exod. xx. 1. Thus we see how the children of Israel were delivered from the Egyptian service.

But my Brethren, we are invited to the blessed Jesus, who was betrayed by one and denied by another. Matt. xx. 24. The Son of Man goeth as it is written of him ; but woe unto that man by whom the Son of Man is betrayed ; it had been good for that man if he had never been born. Ver. 24. Then Judas which betrayed him answered and said, Master is it I ? He said unto him, thou hast said.

Thus we see, my Brethren, that there is a woe pronounced against every one that sins by omission or commission, are we not going on in our sins, and disobeying the word of God : " If ye love me, ye will keep my commandments." Are we not denying the Lord Jesus, as Peter did. Matt. xxvi. 14. Then began he to curse and swear, saying, I know not the man ; and immediately the cock crew. And ver. 74. And Peter remembered the words of Jesus, which he said unto him, before the cock crow thou shalt deny me thrice : And he went out and wept bitterly. Surely then we ought to come to the Divine Sovereign, the blessed
Jesus

Jesus who was crucified for us sinners. Oh ! we ought to come on the bended knees of our souls, and say, Lord, we believe, help thou our unbelief. Come my Brethren, let us cry to the life-giving Jesus, and say, Son of God, have mercy on us ! Lamb of God, that takest away the sins of the world, have mercy on us ! Let us cast off all self-dependence, and rely on a crucified Saviour. Luke xxiii. 20. Pilate therefore, willing to release Jesus, spoke again to them. Ver. 21. But they cried, saying, crucify him, crucify him. Here we may see the love of God, in giving his Son to save all that come unto him by faith and repentance. Let us trace the sufferings of our Saviour a little further : Matt. xxvii. 42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. Here we trace our Saviour's example set before us ; so that we should not murmur at the hand of Divine Providence ; for God hath a right to deal with his creatures as he pleaseth.

Come let us contemplate on the death of the blessed Jesus ; and on the fearful judgment of the Lord passing on the guilty sinner. Luke xxiii. 30. Then shall they begin to say to the mountains, fall on us, and to the hills, cover us. Ver. 32, 33. And there were also two malefactors led with him to be put to death ; and when they were come to the place, which is called Calvary, there they crucified him and the malefactors, one on the right hand, and the other on the left ; and thus was the scripture fulfilled : For he was numbered with transgressors. Matt. xxvii. 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand. Ver. 41,

41. Likewise the Chief Priests mocking him, with the Scribes and Elders, said, he saved others, himself he cannot save : If he be the king of Israel, let him come down from the cross, and we will believe him. Ver. 44. Now from the sixth hour there was darkness over all the land unto the ninth hour. Ver. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, Lama Sabachthani ! That is to say, my God, my God, why hast thou forsaken me ?

My brethern, should not a sense of these things on our mind implant in us a spirit of love to God, which hath provided a Saviour, who is able to save to the uttermost all that come unto him by faith and repentance. 2. Cor. vii. 10. For Godly sorrow worketh repentance to salvation, not to be repented of, but the sorrow of the world worketh death. My brethern, see what sin hath done ; it hath made all flesh guilty in the sight of God.

May we not adopt the language of David. Psal. lxxix. 8. O remember not against us former iniquities. Let thy tender mercies speedily prevent us. Psal. lxxx. 19. Turn us again, O Lord, God of Hosts, cause thy face to shine, and we shall be saved.

Let us contemplate a little further on the death of Christ. Matt. xxvii. 40. Jesus, when he had cried with a loud voice, yielded up the ghost. Ver. 4. And behold the vail of the temple was rent in twain, from the top to the bottom ; and the earth did quake, and the rocks rent. Here we see that the death of Christ caused all nature to tremble, and the power of heaven shaken : Here we may see not only the evil of sin, but also the unmerited mercy of God, in giving his only Son. Should not our hearts be filled with fear and

and love to God ; and we must believe that Jesus is the Son of God. Matt. xxvii. 54. Now when the Centurion and they that were with him, watching Jesus saw the earth quake, and those things that were done, they feared greatly, saying, truly this was the Son of God. Now this was done for the remission of our sins, for without shedding of blood there is no remission of sin. This we have confirmed in the holy sacrament. Matt. xxvi. 27. For this is my blood of the New Testament, which was shed for many : But the unbelieving Jews still persisted in their unbelief, and would have prevented the resurrection of our Saviour, if it had been in their power. Matt. xxvii. 62. The Chief Priests and Pharisees come together unto Pilate. Ver. 63. Saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Ver. 66. So they went and made the sepulchre sure, sealing the stone and setting a watch. Here we see the spirit of unbelief in Nathaniel. John i. 45 and 46. Philip findeth Nathaniel, and saith unto him, we have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph : And Nathaniel said unto him, can there any good thing come out of Nazareth ? Philip saith unto him, come and see. Thus we are to come and see the mercy of God, in sending his Son to save lost men. Let us contemplate on the manner of Christ's resurrection. Matt. xxv. 2. Behold there was a great earthquake ; for the angel of the Lord descended from heaven, and came and rolled the stone from the door, and sat upon it. Here we see that our Saviour was attended by an angel ; one of those holy spirits we read of in the Revelations, vi. 8. They rest not day and

and night, saying, holy, holy, holy Lord God Almighty, which was and is, and is to come. Ver. 4, 12. Saying, with a loud voice, worthy is the Lamb, that was slain, to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing. And our Saviour himself tells us he hath received his power. Matt. xxviii. 19. And Jesus came and spoke unto them, saying, all power is given unto me in heaven and in earth. Then he gives his disciples their charge. Ver. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost. But I must conclude in a few words, and say,

My dear Brethren, should we not admire the free grace of God, that he is inviting of us to come and accept of Jesus Christ, on the terms of the gospel; and he is calling us to repent of all our sins: This we cannot do of ourselves, but we must be saved in the use of means not to neglect those two great articles of the Christian religion, baptism and the sacrament; and we ought all of us to seek by prayers: But the scripture hath told us, that we must not depend on the use of means alone. 1st Cor. iii. 6. The apostle says, I have planted Apolos watered, but God gave the increase. Here we see if we are saved, it must be by the power of God's holy spirit. But my dear Brethren the time is hastening when we must appear.

A P O E M for Children with Thoughts on Death.

1. **O** YE young and thoughtless youth,
Come seek the living God,
The scriptures are a sacred truth,
Ye must believe the word. *(Eccle. xii. 1.)*
2. 'Tis God alone can make you wise,
His wisdom's from above,
He fills the soul with sweet supplies
By his redeeming love. *(Prov. iv. 7.)*
3. Remember youth the time is short,
Improve the present day
And pray that God may guide your thoughts,
and teach your lips to pray. *(Psalm xix. 9.)*
4. To pray unto the most high God,
and beg restraining grace,
Then by the power of his word
You'll see the Saviour's face.
5. Little children they may die,
Turn to their native dust,
Their souls shall leap beyond the skies,
and live among the just.
6. Like little worms they turn and crawl,
and gasp for every breath,
The blessed Jesus sends his call,
and takes them to his rest.
7. Thus the youth are born to die,
The time is hastening on,
The Blessed Jesus rends the sky,
and makes his power known. *(Psalm ciii. 15.)*
8. Then ye shall hear the angels sing
The trumpet give a sound,
Glory, glory to our King,
The Saviour's coming down. *Matt. xxvi. 64.*
9. Start ye Saints from dusty beds,
and hear a Saviour call,
Twas Jesus Christ that died and bled,
and thus preserv'd thy soul.
10. This the portion of the just,
Who lov'd to serve the Lord,

Their

Their bodies starting from the dust,
Shall rest upon their God.

11. They shall join that holy word,
That angels constant sing,

Glory glory to the Lord,
Hallelujahs to our King.

12. Thus the Saviour will appear,
With guards of heavenly host,

Rev. i. 7, 8.

Those blessed Saints, shall then declare,
Tis Father, Son and Holy Ghost.

13. Then shall ye hear the trumpet sound,
The graves give up their dead,

Matt. xxvii, 51, 52.

Those blessed saints shall quick awake,
and leave their dusty beds.

14. Then shall you hear the trumpet sound,
and rend the native sky,

1 Cor. xv. 51, 52, 53, 54.

Those bodies starting from the ground,
In the twinkling of an eye.

15. There to sing the praise of God,
and join the angelic train,

And by the power of his word,
Unite together again.

16. Where angels stand for to admit
Their souls at the first word,

Matt. iv. 8.

Cast scéptres down at Jesus feet
Crying holy holy Lord.

7. Now glory be unto our God
all praise be justly given,

Ye humble souls that love the Lord
Come seek the joys of Heaven.

HARTFORD, January 1, 1782.